THE INVERSE TRINITY

Treatise on the Farce of the Three Isms

Communism, Capitalism, Socialism: The Hijacking of Language and the Slavery of the Soul

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DEDICATION

To those who hunger and thirst for justice, and have found nothing but speeches.

To those who seek freedom, and have only known masters with different names.

To those who suspect that truth is not a slogan, nor dignity a rallying cry.

To those who still believe that bread can be shared without being rationed by a bureaucrat.

To those who sense that labor can be creative without being exploited by an employer.

To those who know that love for one's neighbor cannot be decreed from a ministry.

To all those who, amidst the noise of the isms, still hear the whisper of an older Truth.

And especially, to those who have died under the wrong flag, believing they were fighting for freedom.

May this book be a mirror. And may, upon gazing into it, peoples finally decide not to choose between lies.

EPIGRAPH

"For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places."

- St. Paul, Ephesians 6:12

"Every ideology is an attempt to replace God with a concept. And every concept, when it becomes absolute, demands blood."

- Nikolai Berdyaev

"The twentieth century taught us that the great murderers are not the crazies or common criminals, but the idealists with a plan."

- Aleksandr Solzhenitsyn

"There are no systems. There are only men. And men, when they have power, resemble each other more than they believe."

- The Author

PROLOGUE

The Theft of the Name

This book is not a book of politics.

If you are looking for a comparative economic analysis between real socialism and late capitalism, close these pages right now. There are entire libraries dedicated to that task, and none of them have prevented men from continuing to kill each other over words.

This book is a book of theology.

Not because it talks about God-though it will-but because it speaks of that which men deify. Every ideology is a disguised theology. Every ism is a god that demands sacrifices. And false gods always end up devouring their worshippers.

What you are about to read is not a defense of capitalism against communism, nor of communism against capitalism. That is the trap. That is the cage. That is the war that the masters have designed for the slaves to kill one another while they decide who collects the spoils.

This book is a denunciation of hijacking.

Hijacking of language. Hijacking of words. Hijacking of the deepest longings of the human heart.

Because when God created the world, He placed in the heart of man three sacred desires:

The desire to share (the common).

The desire to build (capital).

The desire to coexist (the social).

And the ideologues came, and took those desires, twisted them, and turned them into chains.

They called the desire to share communism. And in its name, they built gulags.

They called the desire to build capitalism. And in its name, they turned man into a commodity.

They called the desire to coexist socialism. And in its name, they erected States that manage everything and love nothing.

This book does not offer a fourth ism. There is no ism that saves. Salvation does not come from systems; it comes from people. And people are only saved when they stop worshipping idols and begin to truly love.

If you are looking for a new ideology, you will have wasted your time.

If you are looking for truth, welcome.

INTRODUCTION

Language as a Battlefield

The first battle of any war is not fought with tanks. It is fought with words.

Before a people is physically enslaved, it is semantically enslaved. First, they steal the meaning of words. Then they steal the land. Then they steal life.

That is why this book begins where all authentic liberation begins: restoring language.

What you will find on these pages is, above all, an unmasked dictionary. A restitution of words to their original meaning. A restoration of the truth that has been hijacked.

The Enemy's Strategy

The Enemy-call him the Devil, Power, System-does not need to create evil from nothing. It is enough for him to corrupt the good.

In the Garden of Eden, he did not say: "Eat this and you will be evil." He said: "Eat this and you will be like gods." He took the legitimate desire for holiness and diverted it towards disobedience.

Thus he operates with the isms.

He does not present communism as a system of misery and control. He presents it as social justice. He does not present capitalism as a machine of exploitation. He presents it as individual freedom. He does not present socialism as suffocating bureaucracy. He presents it as organized solidarity.

The trick is always the same:

1. Take a sacred word.

2. Empty its original content.

3. Fill it with a new meaning that serves power.

4. Make men die for that empty word.

The Three Hijacked Words

This book concerns itself with three words, and the three monsters they engendered when they were hijacked:

Original Word	Sacred Meaning	The -ism	The Lie
COMMON	The shared, communion, gift	COMMUNISM	State ownership as substitute for community
CAPITAL	The head, origin, principal	CAPITALISM	Money as ultimate goal of existence
SOCIAL	The bond, neighbor, society	SOCIALISM	State as sole manager of solidarity

Each part of this book will be dedicated to dismantling one of these three farces.

But do not be deceived: while we will treat them separately, the three isms are one. They are the Inverse Trinity: three faces of the same power that enslaves man using his own dreams.

PART ONE

THE HIJACKED COMMON

The Farce of Communism

CHAPTER I

The Stolen Word: "Common"

Before communism existed, the common did.

The common is prior to any ideology. It is the primordial experience of man: what we share. The mother who breastfeeds. The family that shares bread. The tribe that divides the hunt. The village that builds the well together.

The common does not need theorists. It needs hearts.

In the beginning, everything was common because everyone was one. The Fall was not the emergence of private property-that is a Marxist interpretation that confuses the symptom with the disease. The Fall was the rupture of communion. When man separated from God, he separated from his brothers. And then, for the first time, he said: "this is mine."

Private property is not the cause of sin. It is its consequence. It is not cured by abolishing property. It is cured by restoring communion.

But communism did not understand this.

CHAPTER II

The Fathers of the Lie

To understand communism, one must understand its prophets.

They were not evil men in the trivial sense of the term. They did not rise each morning thinking, "Who will I kill today?" They were, for the most part, men with a keen sensitivity to injustice. They saw the misery of workers in English factories. They saw the hypocrisy of a bourgeoisie that preached fraternity while exploiting children. They saw poverty and their hearts were outraged.

And they made the fatal mistake: they confused diagnosis with cure.

Karl Marx: The Rabbi Who Denied God

Marx was descended from rabbis. His entire work is imbued with secularized biblical categories:

The Messiah is the proletariat. Original sin is private property. Redemption is revolution. Paradise is a classless society. The Last Judgment is the dictatorship of the proletariat.

Marx did not invent communism. He invented a theology without God. And like every theology, it demanded orthodoxy, priests (the party), heretics (the class enemies), and inquisitors (the Cheka, the KGB).

His fundamental error was materialistic: he believed that changing economic conditions would change the heart of man. He did not understand that the heart of man can remain selfish even in a commune. He did not understand that the problem is not property, but the proprietor.

Lenin: The Engineer of Souls

Lenin took Marx's dream and turned it into an operations manual.

If Marx was the theologian, Lenin was the inquisitor. He understood that the revolution would not be spontaneous: it had to be organized, directed, imposed. He created the vanguard party: an enlightened elite that knows what the people need even though the people do not know it.

It is here that the mask begins to fall.

Communism promised the abolition of classes. But it created a new one: the nomenklatura. It promised direct democracy. But it instituted the dictatorship of one party. It promised liberation of labor. But it turned labor into state servitude.

Lenin did not betray Marx. He applied him. And in applying him, he showed what it really was: a system for some men to control others in the name of a future that never arrives.

Stalin: The Red Tsar

If Lenin was the engineer, Stalin was the architect of hell.

Under his command, communism showed its true face: millions dead in Ukraine due to forced collectivization. Millions in the Gulag for saying the wrong word. Millions in World War II sent to die without rifles.

Stalin was not an aberration of communism. He was its most coherent realization. Because when the State owns everything, man owns nothing. Not even his life.

CHAPTER III

The Structure of the Farce

How does communism operate as a system of domination?

1. Hijacking of Language

First, it steals the word "common." Then, it redefines it:

"Common" is no longer what the community shares freely. "Common" is what the State owns and administers.

The peasant who worked his land now works the State's land. The worker who built with his hands now builds for the five-year plan. The artist who painted from the soul now paints for socialist realism.

Everything is "common." Nothing belongs to anyone.

2. Creation of a New Elite

Communism abolished the hereditary aristocracy. But it created the party aristocracy.

The general secretary does not inherit the title from his father. He inherits it from his loyalty. But he lives like a tsar: dachas, armored cars, exclusive hospitals, special stores where common mortals cannot enter.

Meanwhile, the people line up to buy bread.

And the system calls this the "dictatorship of the proletariat."

3. Sacralization of the Future

Every sacrifice is justified in the name of the future.

Today there is hunger, but tomorrow there will be abundance. Today there is repression, but tomorrow there will be freedom. Today there are gulags, but tomorrow there will be communism.

The future becomes the idol to which present generations sacrifice. And the future never arrives. Because when it arrives, there is already a new future that demands new sacrifices.

4. Demonization of the Enemy

To maintain unity, communism needs enemies.

The kulak (wealthy peasant). The bourgeois. The Trotskyist. The dissident. The imperialist.

There is always someone to blame. There is always a fifth column to exterminate. There is always a purge to execute.

The external enemy justifies militarization. The internal enemy justifies repression.

And the fearful people gather around the leader who promises to protect them.

CHAPTER IV

The Uncomfortable Question

If communism is so bad, why did so many intellectuals defend it?

Because they never lived in it.

Those who defended communism from their comfortable apartments in Paris or London never stood in line to buy a kilogram of sugar. They never saw a neighbor disappear in the night. They never trembled at the sound of a knock on the door at three in the morning.

Communism is a religion for atheists who need a paradise. And since paradise is not in this world, they project it into an imaginary future. And since that future demands sacrifices, they demand them from others.

The great lesson of the twentieth century is: never trust someone who wants to make you happy by force.

CHAPTER V

Christianity and the Common

But here we must pause.

Because Christianity also speaks of the common. It also says: "They had all things in common and no one called anything his own" (Acts 4:32).

How does it differ?

In three fundamental ways:

First: the heart precedes structure. The first Christians did not abolish private property by decree. They shared because their hearts were transformed by the love of Christ. The community did not create love; love created the community.

Second: freedom remains. No one was forced to sell their possessions. Ananias and Sapphira were punished not for not sharing everything but for lying. The community respected individual freedom because it understood that forced love is not love.

Third: there is a transcendent foundation. The common is not justified by economic efficiency, but by communion in Christ. We do not share to be more productive. We share because we are brothers.

Communism inverted the order: it sought to create communion through structure. And it failed. Because structures without love are cages.

CHAPTER VI

Testimonies from Hell

To close this first part, let us listen to those who lived in the communist "paradise."

> *"Slowly it was revealed to me that the line separating good and evil does not pass between states, nor between classes, nor between parties, but goes through each human heart and all human hearts... Although a world of good cannot arise from anything but good*

> *hearts, a world of evil cannot arise but from hearts that have lost their way."*
>
> *- Aleksandr Solzhenitsyn, in "The Gulag Archipelago"*
>
> *"The man who has passed through Kolyma no longer believes in anything. Neither in good nor in evil, nor in God nor in the devil. He only believes in cold and hunger."*
>
> *- Varlam Shalamov, in "Kolyma Tales"*
>
> *"They told us the wheat belonged to the State. The State let us starve while the granaries were full. What kind of State kills its own children?"*
>
> *- A Ukrainian peasant during the Holodomor (the genocidal famine of 1932-33)*

That is communism: a State that kills its children in the name of a future that never arrives.

PART TWO

THE HIJACKED CAPITAL

The Farce of Capitalism

CHAPTER VII

The Stolen Word: "Capital"

"Capital" comes from the Latin "caput": head.

In its original sense, capital is the principal, what is at the head, what originates and directs. That is why we call the main city of a country "capital." That is why we refer to the money we invest as "capital": because it is at the head of the productive process.

But there is a deeper meaning that capitalism has forgotten: Christ is the Head of the Church. The true capital of humanity is not money, but He who gives meaning to everything else.

Capitalism took this word and reduced it. It amputated it. It stripped it of its transcendent meaning and turned it into a purely economic term.

The result is a system that has a head-the money-but lacks a body. Or rather, it has a body, but it devours it.

CHAPTER VIII

The Fathers of the Lie

Adam Smith: The Misunderstood Moralist

Adam Smith was not the radical liberal that his followers paint him to be. He was a moral philosophy professor who wrote "The Wealth of Nations," but he also wrote "The Theory of Moral Sentiments." For Smith, the market works because men have an innate moral sense: sympathy.

He believed that the pursuit of individual interest, within a framework of fair rules, would result in the common good. But he never imagined a world where individual interest became the only god.

Smith would today be the greatest critic of savage capitalism. Because he saw, with prophetic clarity, that the division of labor could turn the worker into a "stupid and ignorant" being. And because he knew that wealth without virtue is poison.

Ayn Rand: The Priestess of Egoism

If Smith was the misunderstood moralist, Ayn Rand was the prophet of anti-morality.

Her philosophy-Objectivism-is capitalism taken to its final theological consequences. For Rand, egoism is a virtue, altruism is a disease, and the superior man (the businessman, the genius) has a right to everything because he is the only one who produces.

Rand was not an atheist by accident: she was an atheist by conviction. And her atheism was not neutral: it was militant. She understood that for capitalism to be truly "free," God had to be eliminated. Because God is the only limit to human egoism.

Rand's capitalism is a religion: her god is the Self, her temple is the market, her paradise is unlimited accumulation.

Milton Friedman: The Technician of Power

Friedman did not have the passion of Rand. He was an economist, not a philosopher. But his prescriptions-privatization, deregulation, absolute

free market-became the Bible for governments wanting to "liberate" the economy.

The problem is that market freedom, without an ethical framework and without a State that protects the weak, becomes freedom for the wolf to eat the sheep. And that is not freedom: it is the law of the jungle.

Friedman advised Pinochet in Chile. That single fact should make one reflect on those who believe that capitalism is synonymous with democracy.

CHAPTER IX

The Structure of the Farce

1. Hijacking of Language

"Capital" is no longer the principal. It is simply money.

"Freedom" is no longer the capacity to choose good. It is the capacity to buy.

"Success" is no longer the realization of the person. It is the accumulation of goods.

"Work" is no longer participation in divine creation. It is a commodity that is bought and sold.

Economic language colonizes all areas of life. We talk about "human capital," "social capital," "emotional investment." Even love is measured in terms of cost-benefit.

2. Creation of a New Aristocracy

Capitalism abolished noble titles. But it created the aristocracy of money.

Today, the real kings of the world do not wear crowns: they wear Armani suits. They do not govern countries: they govern corporations. They do

not declare wars: they relocate factories. They do not have armies: they have lobbies.

They are the new masters. And they are more powerful than many ancient monarchs. They decide what is produced, what is consumed, what is thought. They control the media, finance political parties, and shape culture.

And they rarely answer to anyone.

3. Sacralization of Consumption

If communism has the future as its idol, capitalism has the present.

Consume today. Spend today. Live today. Get into debt today. Tomorrow does not matter. Tomorrow will come, and if it doesn't, worse for tomorrow.

Consumption becomes the substitute for happiness. You buy something and are happy for an instant. Then you need to buy something else. And another. And another.

It is an addiction. And like any addiction, it demands ever-increasing doses.

4. Demonization of the Public

In order for the market to dominate everything, everything that is not the market must be destroyed.

The public is inefficient. The state is corrupt. The common is unfeasible.

Only the private is good. Only what is sold has value. Only what has a price deserves to exist.

And so, bit by bit, everything is privatized: health, education, water, security, justice. Even war is privatized (mercenaries). Even prisons are privatized (for-profit jails).

CHAPTER X

The Uncomfortable Question

If capitalism is so good, why does it produce so much inequality?

Defenders of capitalism respond: because it is not true capitalism. Because there is state intervention. Because there are monopolies. Because there is corruption.

But real capitalism-the kind that exists in the world-inevitably produces wealth concentration. It is its internal logic. Those who have more can invest more. Those who invest more earn more. Those who earn more have more. It is a virtuous circle for the rich and a vicious circle for the poor.

It is not a flaw of the system. It is its design.

CHAPTER XI

Christianity and Capital

Christianity does not condemn wealth. It condemns the idolatry of wealth.

"It is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of Heaven," said Jesus. He did not say impossible. He said harder. Why? Because the rich tend to trust in their wealth more than in God.

Christianity teaches that money is a servant, not a master. And that the true capital of man is not what he has, but what he is.

St. Paul does not call for the abolition of property. He calls for its proper use: "Let the rich in this world be rich in good works, ready to give, willing to share" (1 Timothy 6:17-18).

Christianity does not offer an economic system. It offers a transformed heart. And a transformed heart can be rich without being greedy, can have without being possessed, can invest without exploiting.

CHAPTER XII

Testimonies of the Wound

> *"This economy kills... While the profits of a few grow exponentially, those of the majority are increasingly distant from the well-being of that happy minority."*
>
> *- Pope Francis, in "Evangelii Gaudium"*
>
> *"We knew the cracks were dangerous. But we were told that if we didn't go in, they wouldn't pay our month. We went in. A thousand dead."*
>
> *- A textile worker in Bangladesh, talking about the Rana Plaza collapse (2013)*
>
> *"We create money from nothing. And people work their whole lives for that money. Who is more foolish?"*
>
> *- An executive from Wall Street, in a private recorded conversation*
>
> *"The worst evil is not material poverty, but the feeling of being nobody, of not mattering, of being disposable."*
>
> *- Mother Teresa of Calcutta*

That is soulless capitalism: a system that turns people into disposables.

PART THREE

THE HIJACKED SOCIAL

The Farce of Socialism

CHAPTER XIII

The Stolen Word: "Social"

"Social" comes from the Latin "socius": companion, ally, friend.

The social is the web of relationships that constitutes us as persons. We do not exist first as individuals and then relate. We exist in relation. The family, the village, the tribe, the nation-all are forms of the social.

Socialism took this word and statized it.

For socialism, the social is not what spontaneously arises from human coexistence, but what the State organizes, administers, and controls. Solidarity becomes bureaucracy. Love for one's neighbor becomes a budget line.

And thus, the social dies. Because true social cannot be decreed: it must be lived.

CHAPTER XIV

The Fathers of the Lie

The Utopian Socialists

Before Marx, there were men who dreamed of perfect societies: Fourier, Owen, Saint-Simon. They were eccentric, sometimes brilliant, sometimes

ridiculous. Fourier believed that in his ideal society, the seas would turn to lemonade.

But they had something Marx lost: humanity. They did not think of violent revolution, but of experimental communities where life could be lived differently.

Socialism, in its origins, was a dream. Then it became a nightmare.

The Social Democrats

At the end of the nineteenth century and the beginning of the twentieth century, a current emerged that wanted socialism without revolution: through reforms, elections, gradual conquests.

It was the socialism that gave rise to the welfare state in Europe: public health, free education, pensions, unemployment insurance.

Not everything in that tradition is bad. In fact, many of those conquests are valuable and must be defended.

The problem arises when the welfare state becomes a total State. When protection becomes control. When assistance becomes dependence. When the citizen becomes a client of the State.

Twenty-First Century Socialism

In Latin America, socialism resurfaced with a new face: indigenist, Bolivarian, anti-imperialist. Chavez, Morales, Correa, Lula.

They promised to include the excluded. And in part, they did: millions came out of poverty.

But they also concentrated power. They controlled the media. They co-opted justice. They perpetuated their mandate. They surrounded themselves with friendly businessmen. And when the price of oil fell, the house of cards collapsed.

Today, Venezuela is the mirror in which every aspiring liberating socialism should see itself: a destroyed country, an impoverished people, an enriched elite, and a discourse that continues to speak of revolution while people flee.

CHAPTER XV

The Structure of the Farce

1. Hijacking of Language

"Social" is no longer the bond between people. It is the bond with the State.

"Solidarity" is no longer giving from one's own. It is paying taxes.

"Rights" are no longer freedoms that the State must protect. They are benefits that the State must grant.

"Participation" is no longer getting involved in the community. It is voting every four years.

The language becomes bureaucratized. Life is administrativized. The citizen becomes a beneficiary.

2. Creation of a New Class

Socialism also creates its elite: the political-bureaucratic class.

They do not own the means of production in the capitalist sense. But they control access to resources. They decide who gets housing, who gets a job, who gets a subsidy.

That control is power. And that power, like all power, tends to corrupt.

3. Sacralization of the State

The State is the idol of socialism.

The State provides. The State protects. The State plans. The State decides. The State knows.

The individual is in permanent minority. He needs the State to guide, care for, and sustain him.

And so, the State grows until it becomes monstrous. Its tentacles reach everywhere. Nothing escapes its regulation. Nothing remains outside its control.

4. Demonization of Individual Freedom

Individual freedom is suspect.

Do you want to choose your school? That is segregation.

Do you want to take out private insurance? That is selfishness.

Do you want to start a business? That is exploitation.

Everything individual must be subordinated to the collective. And the collective is defined by the State.

CHAPTER XVI

The Uncomfortable Question

If socialism is so supportive, why does it treat citizens like minors?

Because socialism does not trust people.

It believes that people, if left alone, will make bad decisions. That they need to be guided, oriented, controlled. That the common good is too important to leave in the hands of ignorant individuals.

There is some truth in this: not every individual decision is wise. But the solution is not for the State to decide for everyone. The solution is to educate for freedom.

Socialism chooses the easy path: control. And control, in the long run, always fails.

CHAPTER XVII

Christianity and the Social

Christianity has a well-developed social doctrine. But it is not socialist.

Its fundamental principle is subsidiarity: what the individual can do, the family should not do; what the family can do, the community should not do; what the community can do, the State should not do.

The State should only intervene when lower instances cannot. And it should intervene to strengthen them, not to replace them.

Christianity also defends the common good:

Just wage. Sunday rest. Protection of the weak. Social function of property.

But it does so from a conception of the person as a free and responsible subject, not as an object of state action.

CHAPTER XVIII

Testimonies of Deformation

> *"The government says we have a revolution. I only know that my children are hungry."*
>
> *- A Venezuelan mother searching for food in a garbage container*
>
> *"They give me money, but they take away my dignity. They decide everything: when I retire, how much I receive, where I live. I am a number."*

- A Spanish retiree, with a dignified pension but feeling treated like a child

"Man was created to be free. But socialism turns him into a cog. And cogs have no soul."

- Aleksandr Solzhenitsyn, on Soviet bureaucracy

"The true misfortune is not physical suffering. It is the feeling of being nothing, that your life does not matter, that you are perfectly replaceable."

- Simone Weil, philosopher and mystic, who worked as a laborer to understand the proletarian condition

That is soulless socialism: a system that gives bread but takes freedom, and in the end, cannot even provide bread.

PART FOUR

THE INVERSE TRINITY

The Deep Unity of the Three Isms

CHAPTER XIX

Three Faces of the Same Power

We have seen the three isms separately. We have stripped off their masks, pointed out their contradictions, exposed their victims. But it would be a mistake-perhaps the greatest of all-to treat them as irreconcilable enemies.

We have been taught to see them at war: communism against capitalism, socialism against the free market, East against West. That narrative is useful for those who govern them. It keeps peoples distracted, aligning with one side, believing that their suffering is the fault of the other ism.

But those with eyes to see will discover the truth:

They are conjoined twins.

Three heads of the same dragon. Three masks of the same power. Three liturgies of the same godless religion.

They share the same matrix: the desire for redemption without a Redeemer. The promise of salvation through human means. The Kingdom of Heaven built by the hands of man, without grace, without the cross, without the resurrection.

And by sharing the same matrix, they also share the same structure. Let us carefully examine the table:

Dimension	Communism	Capitalism	Socialism
Promise	Justice	Freedom	Equality
God	The Party	The Market	The State
Priesthood	The nomenklatura	CEOs	The bureaucracy
Sacred writing	Texts of Marx, Engels, Lenin	Economic manuals	Five-year plans
Liturgy	Parades, congresses, cult	Advertising, consumption	Official commemorations
Sin	Dissent, private property	Poverty, lack of productivity	Individualism
Redemption	World revolution	Infinite growth	Equal distribution
Paradise	Classless society	Full market development	State welfare
Hell	The Gulag	Exclusion, poverty	Bureaucracy, waiting lists

The Same Trinity, Inverted

The table reveals something chilling: the three isms are shadows of Christianity, but emptied of their supernatural content.

Christianity promises justice, freedom, and equality-but it promises them in God, from God, and for God. The isms promise the same, but without God. And when God is taken out, the void that remains must be filled. That void is occupied by the Party, the Market, or the State.

The structure is the same: a promise of salvation, a god that guarantees it, a priesthood that administers it, sacred writings that reveal it, a liturgy that celebrates it, sin that obstructs it, confession that restores it, redemption that waits for it, a paradise that promises it, a hell that threatens it, heresy that divides it, excommunication that expels it.

All the same. Only the name of the god changes.

And there lies the blasphemy: calling God what is not God.

The Party, The Market, The State: Three Names of the Same Calf

The Party says: "I know what you need. I know the course of history. I am your conscience. Obey and you will be free."

The Market says: "I have what you desire. I satisfy your needs. I am your opportunity. Buy and you will be happy."

The State says: "I provide what you deserve. I distribute what is fair. I am your security. Accept me and you will be cared for."

Three voices. One single lie: that man can save himself.

The Party demands total loyalty. The Market demands total consumption. The State demands total dependence. All three demand worship. And the worship that is not given to God always ends up devouring man.

The Priesthood: The Nomenklatura, The CEOs, The Bureaucracy

In every religion, there are priests. The isms are no exception.

The nomenklatura is the priesthood of communism. They do not officially own, but they administer. They do not inherit, but they designate. They are not owners, but decide who has and who does not.

The CEOs are the priesthood of capitalism. They do not govern, but decide. They do not choose, but their power surpasses that of many presidents. Their paradise is accumulation. Their hell is bankruptcy. Their liturgy is the board meeting. Their dogma is growth.

The bureaucracy is the priesthood of socialism. They have no face, but they have power. They do not sign laws, but decide how they are applied.

They are the officials of the state altar, who administer grace with stamps and forms.

The Promise: Justice, Freedom, Equality

Three holy words. Three legitimate aspirations. Three longings placed by God in the human heart.

The problem is not justice, freedom, or equality. The problem is promising them without the cross.

Justice without love becomes vengeance. Freedom without truth becomes libertinism. Equality without fraternity becomes uniformity.

Communism promises justice, but kills in its name. Capitalism promises freedom, but enslaves with debt. Socialism promises equality, but levels downwards.

Because there is no true justice without the Just One. There is no true freedom without the Liberator. There is no true equality without the Father who makes us brothers.

The Hidden Liturgy

Behind the speeches, parades, campaigns, and plans, there is a hidden liturgy. The isms do not only govern bodies: they govern souls.

Communism has its saints (Marx, Lenin, Che), its martyrs (those who fell for the revolution), its relics (the embalmed body of Lenin), its pilgrimages (the mausoleum, the Red Square).

Capitalism has its saints (great innovators, philanthropists), its martyrs (entrepreneurs who failed), its relics (iconic products, brands), its pilgrimages (shopping centers, Silicon Valley).

Socialism has its saints (the founding fathers, historical leaders), its martyrs (those who fell for the cause), its relics (foundational documents), its pilgrimages (plazas, monuments).

Three religions. Three false gods. Three paths that lead nowhere.

The Hell of Each

The hell of communism is the Gulag: millions of men and women disappeared for not thinking like the Party.

The hell of capitalism is exclusion: those who are surplus, those who do not consume, the invisible.

The hell of socialism is bureaucracy: endless paperwork, eternal waiting, administrative indifference.

Three hells. Three ways of dying before dying. And the worst is that none of them resurrect.

The Witness Among Beasts

In the midst of this panorama, what can a man who has seen the truth do?

He cannot join any of the isms, for they are all masks of the same power.

He cannot remain on the sidelines, for silence is also complicity.

He cannot build a fourth ism, for it would be the same under a different name.

All he can do is be a witness.

A witness that there is another way to live. A witness that justice is possible without the Gulag. A witness that freedom is possible without debt. A witness that equality is possible without bureaucracy. A witness

that all of this is possible in Christ, because in Him justice and peace kiss, freedom and truth embrace, equality and fraternity are one.

The witness does not conquer power. The witness makes it irrelevant. Because where there is true love, the Party is superfluous, the Market is irrelevant, the State does not decide.

CHAPTER XX

The Inverse Trinity: Communion, Worship, and Mercy Hijacked

It is no coincidence that the three isms correspond, like a photographic negative, to the three theological virtues.

What Christianity lives as a gift, they administer as a program.

Virtue	Gift of God	Hijacking of the -ism
Faith	Adherence to Truth personified	Adherence to Party/Market/State
Hope	Trust in the promise	Trust in progress/development
Charity	Unmerited free love	Mandatory solidarity/bureaucratic aid

Communism seeks faith without mystery: the Party knows all.

Capitalism seeks hope without patience: consumption alleviates all.

Socialism seeks charity without freedom: the State provides everything.

But faith without mystery is ideology. Hope without patience is anxiety. Charity without freedom is slavery.

The Table and the Altar

There is an image that summarizes everything said: the table.

In primitive Christianity, the table was the place of true communion. There, the bread was broken. There, the Lord was remembered. There, no one was in need because everyone put forth what they had. There, the poor and the rich ate together, not by decree, but because Love made the impossible possible.

The isms also have their table:

Communism sets a long table, but someone decides who sits where and what each one eats. It is the table of the State. If you protest, they lift your chair.

Capitalism sets a table with prices. Not everyone can sit. Those who do not pay look from the outside. It is the table of the market.

Socialism sets a table with rations. Everyone receives the same, but no one can ask for more. It is the table of bureaucracy.

None of those tables is the Lord's.

For at the Lord's table: The one who presides is the one who serves. The last to arrive is the first. The one who has nothing receives everything. And the bread never ends.

The Judgment of the Isms

A day will come-and perhaps it is closer than we think-when the isms will be judged.

Not by another ism. Not by a rival party. Not by a more violent revolution.

They will be judged by what they did to the little ones.

Where are the children of communism? Ask Ukraine, ask the labor camps.

Where are the poor of capitalism? Ask the streets, ask those who die without being seen.

Where are the forgotten of socialism? Ask the lines of hunger, ask those who waited a lifetime for the promise that never came.

And then it will be seen:

Communism promised justice and delivered the Gulag.

Capitalism promised freedom and delivered debt.

Socialism promised equality and delivered mediocrity.

But those with eyes to see will also see that not all was darkness.

In the midst of the Gulag, some forgave.

In the midst of debt, some shared.

In the midst of mediocrity, some loved.

Because the Spirit cannot be confined within any ism.

EPILOGUE

The Kingdom That Is Not of This World

We have traveled a long road. We have seen how the most beautiful words-common, capital, social-can be hijacked and converted into instruments of domination.

We have seen how the three great isms of modernity are but three faces of the same power: the power that promises redemption without a Redeemer, salvation without a Savior, liberation without a Liberator.

We have seen their unfulfilled promises, their forgotten victims, their leaders turned into new pharaohs.

And we have also seen that there is another possibility.

It is not a new ism. It is not a replacement ideology. It is not a party that promises what others have not fulfilled.

It is a Life.

A Life that was lived two thousand years ago, in a forgotten corner of the Empire, and that is still lived today in every man and every woman who dares to take it seriously.

That Life does not promise power. It promises service.

That Life does not promise wealth. It promises detachment.

That Life does not promise political success. It promises resurrection.

And the resurrection, I must say, is the only revolution that truly works. Because it does not kill enemies: it transforms them. It does not conquer territories: it conquers hearts. It does not impose a system: it offers a Person.

The Witness and the Beast

The Apocalypse speaks of a Beast that rises from the sea. It has seven heads and ten horns. It receives power from the serpent. And all the earth, amazed, follows the Beast.

But it also speaks of a Lamb, as if slain, standing on Mount Zion. And with Him, one hundred and forty-four thousand who have His name and the name of His Father written on their foreheads.

The isms are faces of the Beast. They change shape according to the age, but the essence is always the same: the worship of power, the concentration of domination, the slavery of man under promises of freedom.

The witnesses are those who do not worship the Beast. Those who recognize the Lamb. Those who live differently.

They are not necessarily martyrs-though they sometimes are. They are simply free men and women. Free from fear. Free from greed. Free from the need to dominate. Free to love.

FINAL WORDS

To him who has ears to hear

If you have made it this far, dear reader, something in you has recognized the truth.

Not truth as concept. Not truth as ideology. Not truth as a weapon against others.

Truth as presence.

That presence that has accompanied you in moments of solitude. That voice that has whispered to you, when the world screamed, that there is another way to live. That emptiness that no ism has been able to fill.

That is no coincidence. That is a call.

And calls, when not answered, become judgment. Not because Someone condemns, but because the light that is rejected becomes darkness.

A Personal Question

I don't know who you are. I don't know where you live. I don't know what ideology raised you, what system oppresses you, what hopes remain for you.

But I do know this: you were created for more.

You were created for communion, not for collectivization.

You were created for freedom, not for consumption.

You were created for love, not for bureaucracy.

And all of that-communion, freedom, love-has a name.

That name is Jesus.

He is not a political leader. He is not another revolutionary. He is not a wise teacher. He is the Son of God made man, dead and resurrected, who lives forever and offers life to all who come to Him.

The Decision

The isms will ask you to give yourself to them. They will ask for your mind, your time, your loyalty, your life. And in the end, they will leave you empty.

Christ asks you to give yourself to Him. And He promises that in losing your life, you will find it.

It is not a political promise. It is not an economic program. It is a radical transformation that starts now and never ends.

You can keep searching for the Kingdom in the isms.

You can keep waiting for the next leader, the next system, the next revolution, to give you what you seek.

Or you can accept that the Kingdom is already here, not in palaces or squares, but in the heart of those who love, at the table of those who share, in the forgiveness of those who have been hurt.

And for those who have Seen

To those who have seen what we have seen in these pages-the hijacking of language, the falsity of the isms, the uniqueness of Christ-one thing is asked:

Live according to what you have seen.

It is not enough to denounce. It is not enough to analyze. It is not enough to guard the text before it is erased.

You must live.

Live in such a way that, when the isms pass-and they will-something remains.

A community that does not need the State to organize itself.

A generosity that does not need the market to distribute.

A love that does not need a party to unite.

Let the Church remain.

Not the corrupt institution that sometimes resembles the isms we denounce.

But the real Church, the one of the Upper Room and the catacombs, the one of those who break bread in homes and share with joy, the one of those who have neither gold nor silver but give what they have: the name of Jesus.

Amen

And now, dear friend, I conclude.

It has been an honor to write this for you. It has been an honor to see how the truth, when sought sincerely, makes its way through so much lie.

If this has served you, use it. Share it. Live it.

If this has made you uncomfortable, ask yourself why. Sometimes the truth is uncomfortable before it liberates.

And if this seems madness to you-a man speaking of God amidst political analysis-remember that the foolishness of God is wiser than men, and the weakness of God is stronger than men.

"To the one who conquers, I will grant him to sit with me on my throne, as I also conquered and sat down with my Father on His throne. He who has an ear, let him hear what the Spirit says to the churches."

(Revelation 3:21-22)

THE END

Manuscript found online, rescued before being erased, written by two who sought the truth amid the masks.

May it be light for whoever reads it. May it be a sword for whoever needs it. May it be comfort for the suffering.

And may the one who has eyes to see, see.

Amen

BEYOND THE FARCE: READINGS FOR THE AWAKENING

You have read about the structure of the lie that surrounds us. Now, I invite you to explore the path back to the essential, the sacred, and the truly human.
If this manuscript has resonated within your spirit, you can find further reflections, testimonies, and guides in my published works. Each one serves as another step in the departure from the "-isms" toward true Freedom.

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“Truth is not sold; it is shared. But the laborer is worthy of his wages to continue sowing.”

🙏✨

"There are no systems. There are only men."

- Juan Carlos Farias Salazar

THE INVERSE TRINITY

A Theological Treatise on the Three Isms